

# Light:

## A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOSE MAKE MANIFEST IS LIGHT.—Paul.

No. 233.—VOL. V.

SATURDAY, JUNE 20, 1885.

PRICE TWOPENCE.

### CONTENTS.

Miasma of Sin.....	291	Exoterism and Esoterism .....	296
Spiritualism in a Court of Law.....	292	Mr. Cecil Husk's Séances .....	297
Concerning some Phantom Sounds.....	294	The Spiritual Outlook. XXXII. ....	298
Phenomena called "Spiritual" .....		The Hermetic Society .....	299
Illustrated by Chromo-Litho- graphy .....	295	Spiritualism in London and the Provinces .....	300

[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

(From the Papers of the late MRS. HOWITT WATTS.)

### MIASMA OF SIN.

"Let no man be deceived as if the contagions of the soul were less than those of the body. They are yet greater, they convey more direful diseases; they sink deeper."—PETRARCH.

St. Martin being once asked whether he believed in *revenans*—ghosts, "those who return"—made this reply: "*Je ne crois pas aux revenans, mais aux restans.*" This *bon-mot* of the philosopher's is peculiarly applicable to our present purpose, namely, to consider the crowding around our abodes and the daily haunts of men of a class of haunting spirits who are not those who *return*, but those who *remain*, and have never, in fact, gone away.

To the "sensitive," the "clairvoyant," and the "medium," forced by the necessities of their daily existence—and how many such now are found amongst the toilers for bread!—to labour and to dwell in great cities, this class of earth-bound spirits, still congregating like a thick atmosphere around their former places of resort, becomes a curse and a burden intolerable. The class of spirits of which we speak forms the very dregs of the spirit-spheres, so coarse and so heavy that they have never been able to rise, nor apparently have ever even felt any desire to rise, out of the sphere of their own former low earthly life. Heavily, "of the earth earthy," to earth, and the coarse things of sensuous existence, they ever gravitate. This class of degraded spirits, those persons whose spiritual eyes, ears, and senses have been quickened to a painful recognition of their presence, unhesitatingly unite in regarding as an occult force clearly in persistent operation upon man for infinite degradation, misery, and despair. Until men and women of all classes of society become fully alive to the danger arising from this miasma of spirit—for these *restans* fill the air wherever humanity congregates in masses together, their gravitation being towards humanity, and not to the spirit-spheres—little hope can there be of any true advancement in social regeneration. Healthful bodies, wherein dwell—not fitfully, but consistently—quiet, well-ordered, and Heaven-aspiring minds, are the only armour which can protect from the ceaseless assaults of these enemies, since these vampire spirits seek to draw from humanity alone their life, and not from God.

It may be urged that the consideration of this side of spirit-revelation is unclean, and consequently that it may be best to pass it over in silence—to walk on the other side of the street, as it were, when you smell a bad and pestilence-engendering stench from a drain—and so ignore

it. May it not be better, smelling the drain powers, to seek such means as lie in our power to have its impurities removed? "It is unclean," exclaims Epes Sargent, with the courage of true benevolence. "But so is leprosy. And the man who studies it to allay the sufferings of his fellows, must be honoured rather than blamed."

It is in this spirit, therefore, that we present to the thoughtful reader the following extracts and experiences, leaving them to work upon him through their own moral teaching.

"Earth-bound spirits," says Dr. Eugene Crowell in his work, "The Spirit World and its Inhabitants,"\* "infest our public conveyances, steamboats, &c.; they frequent the lowest quarters of our cities; and low dance houses, liquor saloons, brothels, gambling saloons, &c., are crowded with them. They subsist mostly on the emanations from earthly food. Restaurants and kitchens, especially when unclean, are resorted to by them when hungry, they also frequent hotels and private houses, where rich and luxurious repasts are habitually served, and inhale the odours and impalpable elements arising from these. Some attach themselves to gluttonous persons who are mediumistic, and are able to abstract the more sublimated and vitalising elements of the food from their victims as fast as it is swallowed, and thus a morbid appetite is created which impels the person to continued and extraordinary efforts to satisfy it. He really is eating for two persons, one of whom is invisible. Such spirits are veritable vampires. Liquor saloons are crowded with this class of spirits, and not a person who possesses medial power in any degree—and most persons possess it in some degree—there moistens his lips with wine or liquors, who is not at once obsessed by miserable degrading spirits, and by them urged—often irresistibly—to further indulgence, until, as it frequently happens, the victim becomes prostrated by the demon of drunkenness, with, perhaps, the obsessing spirit lying equally unconscious and helpless at his side. These remarks, slightly modified, are also applicable to gambling saloons and brothels. Could the frequenters of these abodes of sin and evil have their spiritual eyes opened, as were the eyes of the servant of Elisha, they would rush with horror from such scenes. . . . And not only are these earth-bound spirits attracted by the odours and emanations from our food, which nourish their grosser natures, but another reason why they frequent the scenes of their earthly life is the necessity, probably not recognised by themselves, of obtaining that spiritual or vital nourishment which they are deficient in, and which they find in the atmosphere of mortals. This craving of their natures brings them into *rappor*t with mortals on their own moral and spiritual planes, and their evil influence is felt, and frequently becomes manifest, in these classes of persons, and many times they are attracted and attach themselves to persons on higher planes, who, though not actually given to evil practices, yet are not earnestly opposed to them, and are reduced to the level of their tempters. The fall of such persons would frequently be prevented were they to know and to realise that they also have good spirit friends around them who would effectually assist them if they would only welcome them, and by their prayers and desires strengthen their hands, so that they could put to flight these dark and degraded spirits."

Regarding this legion of evil influences and the sole armour which can protect man against its baleful magic, wise words will be found in the "Spirit Teachings"\* of "M. A. (Oxon)."

"If man has chosen," says Imperator, "to attract by his evil mind and evil life congenial spirits who aggravate his wickedness, on his head be the sin. They have but tended the crop which he has already sown. He was mad already: mad in

\*Psychological Press, 16, Craven-street, Charing Cross, S.W.

neglect of his own spirit and body : mad in that he has driven far from him the holy influences. Far more mad, indeed, are those besotted drunkards whom you deem not mad. To spirit-eye there is no more fearful sight than those dens of wickedness and impurity where evil men gather to steep their senses in oblivion, to excite the lustful and sensual passions of their debased bodies, to consort with the degraded and the impure, and to offer themselves the ready prey of the basest and worst spirits who hover around and find their gratification in living over again their bodily lives."

"What do you mean by living over again their base lives?"

"These earth-bound spirits retain much of their earthly possessions and propensity. The cravings of the body are not extinct, though the power to gratify them is withdrawn. The drunkard retains his old thirst, but exaggerated: aggravated by the impossibility of slaking it. It burns within him, and urges him to frequent the haunts of his old vices, and to drive wretches like himself to further degradation. In them he lives again his old life, drinks in satisfaction; grim and devilish, from the excesses which he causes them to commit. And so the vice perpetuates itself, and swells the crop of sin and sorrow."

Page 23 and again p. 40, "Imperator" observes, with reference to the excesses of the Derby Day :—

"The spirits who are antagonistic are massed together in great force whenever any occasion is offered for them to operate successfully on men who are gathered together for the purposes of gratifying their bodily passions. Yesterday there were vast masses whose passion of cupidity was excited to an enormous degree. They were the point of attack from similar spirits," &c.

These extracts from the writings of men of eminence in the psychological movement cannot fail to carry weight with them.

It remains but to observe that there lies now before the writer of this appeal to the conscience of every thoughtful reader the MS. diary of a worker for daily bread in London.

The experiences therein contained are of a nature too dreadful to be given to an unprepared public. They are the experiences of a "sensitive" of a highly-developed order of clear-seeing; of a person, so to speak, possessed of a double life and of a double eye-sight; the things of the external life, and the things of the inner life of the spirit, being discerned by this person with an almost equal intensity.

The revelations of this diary are in entire accord with the above given extracts. Had not this martyr to the social ignorances, selfishnesses, and ingrained lusts of this "City of the Many Sins" builded around the inner life a bulwark of innocence, through a life of prayer, of self-denial, of strictest temperance both in eating and drinking, being both a vegetarian and an abstainer from all alcoholic beverages, the battle against evil influences of the most malign nature could never have been successfully waged. Truly the life of such a martyr is heroism indeed! No greater Inferno than London, when thus unveiled, could be conceived or painted by the genius of a Dante, the seven deadly sins in multiform embodiment lying in wait at every turn to strangle the souls, corrupt the spirits of men, and fill their bodies with the baleful miasma of sin.

Such sights must have been revealed in old Jerusalem to the clairvoyant vision of the holy Christ when He wept over her, exclaiming, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes!" SALVATION THROUGH PURITY, and "the things which belong to" that "peace," alas! are assuredly hidden from the eyes of the dwellers in our modern great cities, who are ever pertinaciously "drawing death into themselves" by their life in death. What has been here stated is simple truth without any exaggeration. A. M. H. W.

WE regret to announce the death of the young Prince of Thirm and Taxis, which took place on the 2nd inst. The deceased, who was a nephew of the Empress, had for many years past been a devoted Spiritualist, and the Austrian Court and society in general have been much grieved by the sad event. We hear that the Empress, on learning his hopeless state, hastened to his bedside and remained with him to the last.

## SPIRITUALISM IN A COURT OF LAW.

The *Spiritual Offering* of May 16th reports the prosecution, in the Court of Criminal Correction, at St. Louis, of Mr. and Mrs. Miller, mediums, by Messrs. Johnson and Madden, on the charge of defrauding them of a dollar and a-half, price of admission to a séance. The court was occupied with the case from April 28th to May 7th, when it held the defendants under bond to answer the charge, should the jury find a true bill against them.

The *Spiritual Offering* invites attention to the testimony of the principal witness for the defence, Judge Portis. We compress within the limits of our space his answers to the main questions put to him.

The *Spiritual Offering* informs its readers that Judge Portis is a lawyer of thirty years' standing; has long resided in St. Louis, and has exercised public functions; he was legal adviser of the Pacific railroad, and holds the same office now on the Missouri Pacific. He has attended many of the séances of Mr. and Mrs. Miller at various houses, as well as at their own, for nearly four years. On Judge Portis' entering the witness-stand, the counsel for the defence put the question :—

Is the court to understand, Judge Portis, that you are a believer in Spiritualism?—Yes, sir. I have been a believer in Spiritualism, as I understand it, for fifteen years.

What do you mean by your understanding of it?—Spiritualism, as I understand it, demonstrates that what is called death is but a change into another state of life; that we continue in that until we die out of it, to be changed into a still higher one; and so on to infinity. This is one of the teachings I have received from Spiritualism; another is the Universal Fatherhood of God, Motherhood of Nature, and Brotherhood of Mankind; the term Universal Brotherhood includes, as I understand, spirits who have passed out of, as well as those still in, the body, for one of the teachings is that we are as much spirits now as we ever shall be; that we now occupy a physical organism to be put off when worn out or broken, as we put off a garment no longer useful; that we are then clothed in an organism so fine as not to be cognisable to our senses. St. Paul said that spiritual things are spiritually discerned. I believe many see, by spiritual sight, spirits who have left the body, and that some also hear them speak. These faculties, called clairvoyance and clair-audience, are natural faculties, capable of being developed and cultivated.

Are you alluding now to those who are called mediums?—Yes, and, as I understand, all are naturally mediums.

What, all of us?—Well, all who will take the trouble to discipline, in that direction, faculties which they have by nature. It is quite as possible to cultivate them as other faculties—memory, for instance. And as many as are our faculties, just so many, as I understand, are the modes of spirits manifesting their presence and action. Such is my belief. To me there is nothing supernatural in Spiritualism or mediumship.

Do you believe in materialisation?—I do: It is, as I understand the term, the putting on by a spirit of something material. Spirits are ordinarily unperceived by us; but their spiritual bodies can be clothed upon with material less fine than their own, and then we can see them and touch them. This materialising is a scientific operation to which all spirits are not competent.

Then do you believe that some spirits have greater power than others?—Yes, just as some of us, who are spirits in bodies, have greater knowledge than others.

Can you make this materialisation a little clearer?—Spirits tell us that spirit-chemists perform this operation on principles, as I understand, of attraction, polarization, and crystallisation; but they say that it is difficult for



them to explain it to us, partly from the inadequacy of our language. I confess I do not comprehend how it is performed. At circles, where materialisation takes place, we understand that one spirit controls the others who are present, just as a stage manager controls performers and sends them on a stage; and he fixes the materialised spirit in such form that sometimes he can be recognised and talked with.

Have you recognised any?—Many, at various times in various circles; among them my father, my mother, my children, my stepmother, uncles, aunts, cousins, and friends.

What is the court to understand by dematerialisation?—The getting rid by the spirit of the material that has been put upon his spiritual body to render him visible to us.

Have mediums different powers?—Their powers vary just as those of musicians, doctors, lawyers, or jurors; and they differ from one another as to their faculties. I have had, through one of them, in Mrs. Miller's mediumship, answers to questions written on the inner sides of slates locked together.

Could you command answers obtained in that way?—No more than you could from me if I were not able and willing to give one. I have sometimes put questions and the answer has been "I do not wish to answer that"; sometimes, "I cannot answer"; sometimes, "The spirit is not here to answer."

Can you make the subject of materialisation clearer?—I understand from spirits that they mesmerise the medium into the state of trance in order to keep her completely passive and enable them to draw from her the elements for making an appearance and come in contact with material things. I do not know if I make my meaning clear.

Proceed. You have only the court to convince.

Counsel for prosecution interposed: Proceed in what direction?—I would say something of spirit-personation.

Counsel for prosecution: I cannot see what we have to do in this case with all these theories. I submit the objection to the Court.

Judge Noonan: Does the defence desire to pursue this examination further?

Counsel for defence: We do.

Judge Noonan: Then proceed.

It is now an admitted scientific fact that one man can mesmerise another, and put him into a condition in which he is so much under his mental control as to make him do any thing he wills him to do. A spirit can do this with some mediums, and is then said to entrance them. When Mrs. Miller is thus entranced I regard her as the mesmerised subject of a spirit. In spirit-personation Mrs. Miller, the medium, is then reduced to a state of passivity and may be controlled according to the spirit-mesmeriser's will. Then, if a spirit friend is present and wishes to speak, he gets, as I understand, permission of the controlling spirit; and, having that, controls the medium and addresses you as that friend.

On such occasions does the medium resemble that friend?—No; but I have sometimes marked a change in the medium's voice, reminding me of the friend speaking through her.

Are there other indications leading you to believe that disembodied spirits are present?—I have been told by them of occurrences known only to them and myself; they have told me their names, and, in various ways, have enabled me to identify them.

Can you tell us anything else showing that it is not the medium herself who so speaks?—Through her, my father and my children have spoken; and so has Colonel W. H. Coffin, who was Land Commissioner of the Pacific Railroad; J. N. Litton, who was Assistant-Attorney of that road; and Colonel Slayback, whom I have also seen while he so spoke, both here in St. Louis and at a medium's in New York.

Did he say anything that the medium could not have

known?—He told of affairs connected with the circumstance of his being shot, and about the trouble that led to that sad event, none of which could she possibly have known.

When these spirits spoke did you distinguish their voices?—Yes; when we have had the condition of darkness, which, in Mrs. Miller's mediumship, is required for voice manifestations. The spirits explain that in a closed, darkened room the air is still, while the smallest ray of light sets it in vibration, and is against the manifestation. I have for that reason, when I would hear the spirit voices; always accepted the condition of darkness.

Then they are subject to natural conditions?—Perfectly.

You do not regard their manifestations as supernatural?—No; and when a spirit has a materialised exterior it will endure the light for a short time; then its elements begin to be attracted back to the medium. In the midst of conversations with me, spirit friends have suddenly stopped, and gone back to the medium in the darkened cabinet, presently to return and resume the conversation: they have explained that they have had to renovate from the medium. To me that is a natural and a rational explanation. The absence of physical light at a séance is a condition, for certain manifestations, which commends itself to my mind, especially in this of the spirit voice, for then there is no withdrawing for renovation. I have made a study of such manifestations with Mrs. Miller. Among spirits with whom I have thus communicated have been my well-known former friends, J. T. Glover and Judge Krumm.

How many séances have you attended at Mrs. Miller's?—Perhaps fifty.

You consider her a genuine medium?—I do.

Could you give a summary of her powers?—I do not consider her possessed of what are commonly called powers: the powers she appears to have come from the other side. She has an organism which spirits can use for manifesting their presence and action. For this they require passivity on her side. I have seen her, when she has been in a perfectly passive state, raised in her chair to the ceiling, and on it names have been written through her hand.

You have seen that done?—Yes.

Anything besides?—I have seen so many manifestations, and in so many different circles, that I would not attempt to specify from recollection.

The counsel for prosecution declined to cross-examine.

Judge Noonan having assured himself upon several points in the evidence, the witness descended from the stand. He had been under examination two hours.

The *Spiritual Offering* remarks that, whatever suffering may befall Mr. and Mrs. Miller, the cause of Spiritualism must receive an impetus from the publication in the newspaper Press of the testimony of Judge Portis; and it will be still more extensively published if the case is carried, as it is proposed, into a superior court.

VICTOR HUGO.—This great poet, who, for sixty years, excited the admiration of France and the world, while touching the noblest chords of the human soul, has gone from among us at the ripe age of eighty-three. From the first day of his illness, in May, he spoke of the coming close of his career with the composure to be expected of one of his faith. His convictions had long assumed a religious character in him, and he seemed to live partly in the spirit world. It is for his grieving family to remember his words: "Those whom we mourn are not absent, only invisible." Victor Hugo was one of the first who, in 1853, when certain savants distinguished themselves by venturing a mechanical explanation of them, investigated the phenomena of table movements and telegraphing, at séances in Jersey, with his friends Madame de Girardin, Auguste Vacquerie, and others, the account of which is given in Vacquerie's *Mistres de l'Histoire*. In his will Victor Hugo bequeaths 50,000fr. to the poor; desires to be borne to the grave in their hearse; and declines the services of any Church; he concludes by declaring his belief in God, and asks a prayer of all souls. The death of the great poet is a national loss to be expressed in becoming national obsequies, before the final interment of his remains according to his will.—*Le Messager*.

## CONCERNING SOME PHANTOM SOUNDS.

Hence it is that the generality of people who have not reflected know no other than that all sense is in the organs of the body, and consequently that when those organs fall to decay by death nothing of sense survives; when yet man, that is, his spirit, then comes into his veriest sensitive life.—SWEDENBORG.

Madame Guyon records an event in her life which gathers light from phenomena known to us and merits attention. She is speaking of M. Fouquet, and writes as follows: "Two days before the Fête-Dieu the maid went to make inquiries for me. She found him in the same state. He told her that he should come and bid me farewell when he died, but that he would not cause me any alarm. . . . As I lay in bed at midnight of the eve of Fête-Dieu, there came a glimmer into my room, which caused some little gilt nails near my bed to glow, along with a crash as if all the window-panes in the house had fallen. The maid, who slept in an adjoining room, ascended into that of her companion, thinking that all the window-panes had fallen into the garden. Nothing of the sort, however, had occurred. I thought nothing of it at the time, and sent as usual, the first thing in the morning, to inquire after M. Fouquet. She found him dead, and ascertained that he had died at the same hour at which what I have mentioned took place." ("La Vie de Madame Jeanne Marie de la Mothe Guion," écrite par elle-même.)

It is observable here that notice was given of the manifestation; that more than one person perceived it, and that no apparition accompanied it. These are distinguishing features, and they recur in the persecution of Mdlle. Clairon. That story, like the last, is too long to quote *in extenso*; but, for purposes of comparison, it may be conveniently skimmed, after which I propose to append some very brief remarks. It will be remembered that the young actress had first encouraged, and finally rejected, her suitor, on account of his misanthropical disposition. He lost health in consequence, and died in two years and a-half from the commencement of their intercourse.

On the evening of his death, her mother and several friends supped with Mdlle. Clairon. "The supper was gay. I had just been singing to them and they applauding me, when, as eleven o'clock struck, a piercing cry was heard. Its heartrending tone, and the length of time it continued, struck every one with astonishment. I fainted and remained for a quarter of an hour totally unconscious. . . . Every succeeding night, always at the same hour, the same cry was repeated, sounding immediately beneath my window, and appearing to issue from the vacant air. . . . Seven or eight days afterwards, while chatting with my ordinary circle of friends, the stroke of eleven o'clock was followed by a musket-shot, as if fired at one of my windows. Every one of us heard the report, every one of us saw the flash; but the window had received no injury. . . . For three entire months, every evening at the same hour, the same musket-shot, directed against the same pane of glass, was heard to explode, was seen, and yet no one was ever able to discover whence it proceeded. This fact is attested by its official record on the registers of the police." To this succeeded the clapping of hands, and lastly melodious sounds. "It seemed as if a celestial voice warbled the prelude to some noble air which it was about to execute."

Thus far the hauntings. For two years and a-half they had dogged their victim, and then they finally ceased. Then it was that Mdlle. Clairon learnt something which seemed to elucidate her sufferings. It seems the lover, having petitioned in vain, on the evening of his death, for a final interview, had died with these ominous words on his lips: "*Barbarous creature! But she shall gain nothing by it. I will pursue*

*her as long after my death as she has pursued me during my life.*" \* Now the moral atmosphere of these stories is different. In one we hear a pure spirit's passing-bell, no more. In the other we see passionate resentment subsiding by degrees into calm. The ominous cry is followed by a harmless explosion, and a humorous, though malicious, buffet. To these succeed the measured sounds of applause, and the "meed of a melodious tear."

But with that I am less immediately concerned. The points I wish to make are as follows: (1) The previous announcement of the sounds makes it probable that the announcer and the author of the sounds were the same intelligence. (2) This announcement itself finds its solution in the verifiable phenomenon of prevision in magnetic sleep. I may instance the case of Pierre Cazot (given in Newman's "Fascinations"), and the more celebrated case of M. Cazotte (given both there and more fully in Gregory's "Animal Magnetism"). (3) Hence it is my contention that the class of facts known as prevision in magnetic sleep may be made to include cases where *the predictor fulfils his own prediction after his own bodily dissolution*. With these observations I take leave of the subject in the hope that more stories will be forthcoming. It is facts that are wanted. If we wish to lay a sure foundation, we must trust to the solid ground of well-digested and luminously arranged facts.

A. C. J.

SOCIETY FOR PSYCHICAL RESEARCH.—A general meeting of this Society will be held on Friday, June the 26th, at the Rooms of the Society of British Artists, Suffolk-street, Pall Mall, London, S.W. The chair will be taken at 8.30 p.m. The meeting, which will be partly of a conversational character, is open to members and associates, who are at liberty to invite friends. Papers to be read: 1. Edmund Gurney, Esq., and Frederic W. H. Myers, Esq., "Some Higher Aspects of Mesmerism," Part II. 2. R. Hodgson, Esq., "Final Report on Phenomena attested by Members of the Theosophical Society" (concluded). Note: Members and associates will be admitted on writing their names at the door. Persons who do not belong to the Society will be admitted on the production of an invitation-card, duly filled in with one or more names, and signed by a member or associate.—Edward T. Bennett, Secretary, 14, Dean's-yard, Westminster, S.W.

MR. EGLINTON'S VISIT TO ULVERSTON.—A most animated controversy has for some time been going on in the Ulverston and Barrow-in-Furness Press, concerning the respective merits of Mr. Eglinton's psychographic manifestations and Mr. Gowland's ridiculous attempts at what he calls exposure of them. The supporters of Mr. Eglinton have championed his cause in the most spirited and determined manner, and we think, judging from the correspondence which we have read throughout, with complete success. The *Ulverston Mirror* has been most grossly attacked for asserting that Mr. Gowland's performance was a farce, but its assailants have been mortified to find that the editor of the *Vulcan*, a Barrow paper, who is not a Spiritualist, unqualifiedly endorses the *Mirror's* description of the affair as being in accordance with the general opinion of the audience, before whom the "exposer" performed in Barrow. Mr. Gowland's silly exhibition has only resulted in the triumphant vindication of Mr. Eglinton.

FRANCE.—Large audiences were drawn to three lectures delivered, during the week, from 18th to 25th May, in the Salle des Capucines, Paris, the first on "What is Spiritism?" by M. Metzger; the second on "What is Birth?" by M. Poincelet; the last by M. de Fonvielle, who maintained his established character as a philosopher, and as a man of sound common-sense. He concluded his lecture by contrasting the criticisms of investigators, like M. Richet, with those of charlatans like Cumberland.—The Spiritists of Marseilles assembled on the 31st March and celebrated the anniversary of the entrance into spirit-life of their Master, Allan Kardec. The occurrence is the more imposing to Spiritists from the fact of the same day being also the anniversary of the commencement of the era of modern Spiritualism in America.—*Le Spiritisme*.

\* Dale Owen's "Footfalls on the Boundary of Another World," May be obtained of the Psychological Press, 16, Craven-street. 7s. 6d.



PHENOMENA CALLED "SPIRITUAL"  
ILLUSTRATED BY CHROMO-LITHOGRAPHY.\*  
XIII.

BY J. G. KEULEMANS.

(Concluded from page 262.)

PLATE IV.—BUST OF JOHN KING.

There are still several other equally important facts I have witnessed in "John's" manifestations, but which, bearing in mind that one proof is as good as many, I do not think necessary to describe; besides, the same or analogous occurrences have already been fully recorded by other investigators, or are settled questions to all who have carefully studied the usual séance-room phenomena. In my short notes on "John King," I have only referred to the more interesting characteristics of a familiar séance-room "spirit," who is distinguished from other "performing spirits" by his quiet and sedate manners, by his moral superiority, and by the perfection of his various manifestations.

To deal with all the visitors from the unseen world I met, at times or regularly, with the same or other mediums, would in a certain sense, and with but slight differences, be a repetition of the same history I have given, for "John," that is to say, as far as their existence as séance-room "spirits" is concerned. The far more intricate question as to what these beings were in earth-life, or who they were, or by what name or title they were known, I am unable to answer. Moreover, it is of no more importance to the student of these remarkable phenomena to be acquainted with the past history of a "spirit," than it would be to know whether the first person one meets in the street ever had the measles in his childhood. If I am allowed to make a guess I should say that the majority of séance-room and materialising "spirits" did, in earth-life, belong to a class of humanity which were certainly not famous for their high intellect or morality. I have also several reasons to suppose that in most cases their earthly existence terminated suddenly, violently, and at that period of life usually termed the culminative point of physical existence, and that none of us ever met or knew the same individuality in earth-life.

However, the primary and more important question is that of facts and the value of these facts. To the student of spiritualistic phenomena they prove this—that there is a future life for some, that hence there must be a future life for all.

ERRATA.—Page 269, second paragraph, line 77, for "blinded" read *blended*.

Last paragraph, 2nd column, line 2, for "and is" read *is*.

In the light of modern Spiritualism, death is merely the cessation of bodily activities, the departure of the soul from the outer form. The body becomes so weakened by disease or age that it is no longer capable of responding to the spirit, and it withdraws its forces, rises out of the material. This is the new birth, the resurrection of the spiritual body. When it is completed, the outer form is dead, and weeping friends gather around, mourning the loss of one who looks in pity upon the grief it has no power to assuage.—*Spiritual Offering*.

VILIFICATION OF MEDIUMS.—The *Spiritual Offering*, in its issue of May 23rd, quotes the article under this heading, which appeared in "LIGHT" of April 18th, including the letter of M. Boyard, translated from the *Revue Spirite*, on which it was based, and which exposed the fallacies of the "Exposers" of Madame Bablin, the medium of Paris. The *Spiritual Offering* adds to our remarks, which are characterised as just, that "this process is not confined to unbelievers in spirits, but is carried on, most bitterly, by some of those who profess to be Spiritualists of the cleanest, most intelligent, most respectable class. This has been the case in our own country as well as in Europe."

\* A few sets of these chromo drawings still remain, and may be obtained of the Manager of the Psychological Press, 4, Ave. Maria-lane, E.C., price 2s. 6d. the set, packed on roller for safe transmission by parcel post.—SEE ADVT.

IMPORTANT NOTICE TO THE READERS OF  
"LIGHT."

We purpose shortly devoting a column or so of "LIGHT" weekly, to short records of facts with a view to future tabulation. We shall, therefore, be pleased to receive from our readers brief reports of phenomena subject to two conditions. (1) That a colourless statement of facts without comment is given; and (2) that communications are accompanied by the names and addresses of those concerned, not necessarily for publication, though we should naturally prefer to be at liberty to publish them. Amongst the phenomena referred to may be mentioned:—

Mesmerism.	Communion with the Departed.
Trance.	Materialised Spirit Forms.
Clairvoyance.	The Spirit Rap.
Thought-reading.	The Spirit Voice.
Apparitions.	Spirit Writing.
The Human "Double."	Automatic Writing.
Presence at a Distance.	Movement of Material Objects
Haunted Houses.	without Physical Contact.

Friends having had experience of any of these phenomena will be doing us a service if they will report them to us, stating briefly

- (1) The names and addresses of the persons concerned
- (2) The circumstances under which the phenomena took place.
- (3) A brief account of the occurrence.

Letters should be addressed to the Editor of "LIGHT," 16, Craven-street, Charing Cross.

RUSSIA.—The daughter of a peasant farmer, at Mataska, Finland, has suddenly shown singular mediumistic faculties. She falls into a kind of fit; then, becoming calm, she addresses those about her in choice and fluent language, very logically, and without repetitions. What comes from her lips is marked by pure morality without any allusion to the dogmas or doctrines in which she has been brought up. People come and listen to what she says with wonder. Spiritism is unknown there even by name.—*Le Spiritisme*.

AUSTRALIA.—At the anniversary of the advent of modern Spiritualism, at Melbourne, there was an exhibition of spirit-drawings, paintings, photographs, and direct writings. One drawing, remarkable for artistic skill, had been made apparently without the pencil having been lifted from beginning to end; there were not a few of the medium Duguid's paintings, done in darkness, on cards previously marked; a photograph of a drawing, done in presence of the circle by a spirit's materialised-hand; photographs of direct writings on slates, done almost instantly; direct drawings done on paper previously marked, one of them on paper while enclosed and sealed in an envelope; mediumistic messages written from the end backwards to the beginning, in a flowing hand.—*Harbinger of Light*.

NEW ZEALAND.—Our correspondent at Greytown, New Zealand, writes that a Mr. Ellis there is a psychometric, and is also a clairvoyant and clairaudient medium. Holding the hand of an invalid, he presses the back of it against his forehead. This brings him into rapport with him, and he then describes the state of his ailing organs and indicates remedies. The general testimony is that he is correct in the former and successful in the latter.—Mr. Gerald Massey was there delivering stirring lectures.—A psychological society has been formed at Auckland. Its sub-committees, on thought-reading, mind-transference, mesmerism, clairvoyance, psychical phenomena, hauntings, and physical transference of objects, are in action. Dr. York has been lecturing here with such success that he will repeat his course at Dunedin before leaving for Sydney, where arrangements are made for his lecturing.—*Harbinger of Light*.

UNITED STATES.—There are six centres in Philadelphia from which the knowledge of Spiritualism is diffused—the Spiritual Temple Association, the First and Second Associations of Spiritualists, the Leyston and the Baker Hall Societies, and the Liberal League; and in all there is free admission to lectures. At Chicago a journal is just established entitled *Mind in Nature*; it treats of medical, psychical, and magnetical science. It specially studies the relation between the spirit and the body, and generally discusses the facts of Spiritualism and magnetism.—At New York the American Spiritualist Alliance took the Bijou Opera House for the celebration of the advent of modern Spiritualism. The entrance was free, and the space in the theatre hardly sufficed for the assembly.—At Milwaukee the anniversary was superbly kept by the Wisconsin Spiritualist Alliance. The proceedings, which commenced on Saturday, were carried over to Sunday to enable all the orations to be delivered.—*Le Spiritisme*.

All Communications to be addressed to  
**THE EDITOR OF "LIGHT,"**  
 16, CRAVEN STREET,  
 CHANCING CROSS, S.W.

#### SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

#### ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Column, £2 2s. Page £4. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to the Editor of "LIGHT," 4, Ave Maria-lane, E.C.

Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

#### NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

**Light :**

SATURDAY, JUNE 20TH, 1885.

### EXOTERISM AND ESOTERISM.

For many years spiritualistic phenomena have been presented to an incredulous and Sadducean public in the most frank, open, and unreserved fashion. Mediums have been numerous, and have exhibited their marvellous and inexplicable psychical powers, with an openness and unreserve strongly indicative of a thorough belief in their own abnormal, or, if not abnormal, at all events exceptional powers.

The Exoterism of nearly half a century has, however, largely yielded to the Esoterism of the present day, and the tyrants of physical science, who have resorted to an antiquated and almost forgotten law, for the purpose of crushing psychic powers, have themselves solely to blame for the changed aspect of spiritual investigation.

Not many months ago access to psychical séances was easily obtained; all candid and respectful inquirers were welcome visitors. Now, however, since pseudo-scientific men have resorted to an almost obsolete law and deeply prejudiced judges as a means of crushing strange psychical facts, the unreserve has properly given place to a prudent reserve, and a rigid passport is required for the admission of a stranger to a séance, or circle, in which uncommon psychical phenomena are likely to take place.

Nor is this, we regret to say, the worst. Far more inexcusable is the attitude adopted by some investigators who profess to be not only willing but anxious to sift the evidence for the reality of spiritual phenomena, and who are not altogether without experience. We do not say it is so, but it really seems that, in the estimation of this class of inquirers, a Spiritualist is regarded as a rogue and trickster until he is proved to be a honest man. This applies not only to mediums but also to any avowed Spiritualist who may be present at any meeting for experimental research in occult subjects. A glaring instance of this frame of mind occurred only recently. A circle of friends, only two of whom were Spiritualists, the rest being unconvinced, yet earnest seekers for the truth underlying these strange and occult facts, was formed to investigate certain alleged phenomena. In the result, we believe we are justified in saying that the party were satisfied as to the genuine character of the phenomena then observed. Yet now some of their colleagues, who were not present—advocates of the "fishing rod," "broom-stick and pencil," and the "chimney sweep's tackle," *modus operandi*—suggest that the whole of the evidence is vitiated and rendered useless because of the presence at the séances of the two believers. Spiritualists will appreciate at its true value such an attitude, and will doubtless act in consonance with it. It may be unfortunate, but the nett result of a

frame of mind like this is to close every door against such inquirers. The onus of doing so at any rate does not rest with Spiritualists, and it is well that the fact should be placed on record.

The profession of a psychic was always a precarious one. So far as remuneration was concerned, they realise greatly less of this world's wealth for their self-denying labours, than do ordinary persons with much less exceptional powers, such for example as preachers, lecturers, vocalists, conjurers, &c., and they run greatly more risk of psychical contamination from miscellaneous visitors, than do any caterers for public instruction or amusement.

In all ages coercion has been used to repress advanced facts, but it was hoped by sanguine souls that, at the close of the nineteenth century, repression of occult phenomena, by imprisonment or fine, would not have been appealed to, when every reasonable opportunity for exposure, if exposure were practicable, was open to all intelligent inquirers. Notwithstanding coercive repression by antiquated laws, the marvellous fact remains that all who have candidly entered upon the investigation with a view to the exposure of the supposed artifice, have, after due examination, become acknowledged believers. The only persons who affirm the imposition theory and who sometimes desire to carry their convictions into a court of law, whose tribunals are presided over by men, the opinions of whom, on their own showing, cannot be influenced by evidence, are hasty charlatans, who, after a few hours' observation, have leaped to the lame and impotent conclusion that they had detected fraud, when the alleged fraud was merely false inference, the result of preconception and inexperience, and which was fully disproven by the written testimonies of many competent and careful witnesses, men whose opinions as to matter of fact would, on any other subject, be accepted without hesitation.

It is sincerely to be hoped that some of our more liberal representatives in Parliament may speedily direct national attention to the imperative necessity that exists for the repeal of antiquated laws, the sole use of which can only be to aid dogmatic sceptics in their vain attempts to suppress the exhibition of genuine psychical phenomena, which run directly counter to the dogmatic materialism of the present age, and which assuredly prove to all candid and courageous minds that the limitation at present placed on natural laws must be relaxed, and the genuineness of phenomena acknowledged, that by the majority are now classed among the impossible.

### LONDON SPIRITUALIST ALLIANCE.

On Thursday evening next, June 25th, at 8 p.m., the Alliance will hold the last conversazione of the summer session. We hope there will be a large attendance of members and friends to welcome Mr. Shorter, and to congratulate the esteemed president, Mr. Stainton Moses (who will take the chair), on his return to public work after his long and severe illness. We are sure a very large number of his friends will be glad of the opportunity of once more seeing his face and hearing his voice at these meetings.

As regards Mr. Thomas Shorter, who during the evening will speak on "Modern Spiritualism: the Progressive Development of its Phenomena,"—he, surely, needs no introduction. His name will ever be associated with the pioneers and leaders of modern Spiritualism. Though held in high honour and esteem now, his services to the cause will be more highly appreciated as years go by, as the wealth of the facts he has stored in our public records comes to be known. If we may judge from past experience, we can safely promise our friends that Mr. Shorter, as usual, will have something to say worth telling, and that, equally a matter of course, he will say it well. Full details of the meeting will be found in our advertisement columns. Members can obtain tickets for the introduction of friends on application to the Hon. Sec., Mr. M. Theobald, 62, Granville-park, Lewisham, S.E.

We are asked to announce that members of the Council attend at the chambers of the Alliance, 16, Craven-street, Charing Cross, every Tuesday evening, from six to eight o'clock, to receive members and friends.



## MR. CECIL HUSK'S SEANCES.

In response to many letters of inquiry which, during the last three months have reached us in respect to Mr. C. Husk's séances, we are glad to be in a position to publish the following accounts of a séance at which we were also present. We leave the other witnesses to speak for themselves, merely remarking that, so far as the séance goes, we were ourselves thoroughly satisfied. While disapproving very strongly of the methods sometimes recently adopted at Mr. Husk's séances, we have always regarded him as a powerful medium. The unwise methods of which we speak have, we are assured, obtained chiefly through force of circumstances, and the medium's sad physical affliction. Mr. Husk is almost blind, and this has necessitated, in a large measure, dependence upon others. He has, in consequence, unfortunately allowed himself to be placed in positions which have, in some cases, caused feelings of distrust. We do not think there is any valid foundation for this, and Mr. Husk, now that the subject has been mooted to him, is very anxious to remove any cause for dissatisfaction, and we can ourselves testify that he has always been willing to allow investigators to satisfy themselves, in every reasonable way, as to the abnormal character of the phenomena occurring in his presence. We should advise those who intend to avail themselves of his services—and we hope our readers will not be slow to do so—to stipulate that he should sit for them *by himself, and not in partnership* with another medium; also to confer with his guides as to the conditions to be observed, his instructors having always shown themselves desirous of meeting the inquirer.

I gladly contribute my evidence of what took place at the séance held on Monday, June 8th, at No. 6, Nottingham-place, by sending you this short account of what I observed on that occasion.

The room in which we sat was a small one, having no cupboards or other places in which any one could be concealed. So small, indeed, was it that during the sitting it was not possible for any one to move about or pass round the "circle" between the backs of the chairs and the small tables which stood against three of the walls. There were ten sitters besides the "medium," Mr. Husk, and we were directed to join hands and put out the gas. In a few minutes the "spirits," having made their presence known by "raps," were asked if we were sitting right. We were not; but we soon re-arranged ourselves to their satisfaction, and then sat in the following order: Mr. Husk on the north side with his back to the fire-place; on his left Mr. Farmer, then Mrs. Farmer, Mr. Williamson, Mr. Templeton, Colonel Lean, Mrs. M., Mr. O., Mr. Eglinton, myself (Major Taylor), and lastly, on Mr. Husk's right, Mr. Bentall. It was my experience while changing from one side of the table to the other, in the dark, that enables me to make the statement about there not being much room to move.

Very shortly Mr. Husk's "guides," "John King" and "Irresistible" became audible, and were asked if they had any objection to Mr. Husk's hands being fastened. They had none, so the gas was lighted, and Mr. Bentall produced some copper wire and a piece of tough wood about two feet long, an inch wide, and half as thick, having eight small holes in it, in pairs, a pair at one inch and a-half from each end of the stick, and two pairs three inches inside these. He proceeded to fasten Mr. Farmer's right hand by passing the ends of a bit of the copper wire through the two holes nearest one end of the stick, placing his hand through the loop thus formed, and tightening down the wrist to the stick by twisting the wire underneath. He secured each of Mr. Husk's hands in the same way to the stick at the two pairs of inner holes, and then I bound his left at the remaining pair of holes, so that now four hands were attached to the stick in such a way that Mr. Husk's could be held each by a neighbour on either side. As soon as we were in darkness again, the zither, or whatever the name of the musical instrument is which lay on the table, was touched, notes were sounded, and the zither was taken up and moved round the "circle" above our heads. I heard it strike some of the sitters on the head, and it struck me in a similar way. I was able to

follow its movements owing to its having a round spot of luminous paint on it which I kept in view. The light I followed was on the instrument, for I was able to thrust out my head, and touch the luminous spot with my cheek once as it paused in the air close to me. It also moved about the room quite out of reach of any sitter. This I am sure of, not so much by the sound it emitted, but because I repeatedly saw it cross and re-cross a line of light which shone into the room, from the passage, between the door and the post from which it was hung. It was not held by any visible hand, but appeared to float by itself. All this while the various "spirits" were speaking, and were now asked if they would permit another test to be applied. They readily consented. The test was that Mr. Husk should take into his mouth, and keep there for a short time, half a wine-glassful of claret and water. Light being obtained Mr. Husk had the wine and water administered to him. On the room being again darkened "John King" spoke, and to my ear more clearly and distinctly than before; but unmistakably in the same voice as usual. Once during the séance I distinctly heard two "spirits" speaking at the same moment, at what appeared to be opposite sides of the table, but I don't remember if it was at that time or afterwards. As Mr. Husk could only keep the wine and water in his mouth for a short time, the gas was soon lit again, and very nearly the same quantity of wine and water was returned by him to the wine-glass as he had taken from it. This was seen by comparing it with a second wine-glass filled at first equally with the other.

After this I was patted on the head by a soft, small hand, which was warm and felt quite human-like. It touched me very lightly, and passing down my face, pulled out the ends of my moustache on both sides, and then, going under my chin, it seemed to feel its way down my necktie, and unbuttoned the top button of my coat. While it was doing this I bent my head and kissed it. It did not flinch or give way on receiving this salute, and felt to my lips quite firm though very soft and velvety. At another time I was seized by both ears, my left being pulled till I remonstrated. "Irresistible" acknowledged to this, but said that the former hand was, he supposed, that of some friend or connection of mine, but he did not know whom.

Colonel Lean said he would produce a postage stamp if the "spirits" would place it on his face. On consenting he got it out and at once it was placed on his forehead as we all saw, a match being struck for the purpose. Mr. Farmer then asked that it might be transferred to his face. This was done, the stamp appearing on Mr. Farmer's face when next light was produced. One other thing was done to me worth mentioning. I asked to be touched on the end of the nose, and, though I took care to move my head each time after I spoke, in less than half a minute I was touched a quarter of an inch from the spot indicated, the error being at once corrected. Many more things happened which I cannot now give in the order of occurrence, but at last light was asked for and the séance terminated.

I do not know how all these manifestations came about, but of this I am quite certain that Mr. Husk was in no way the physical cause of any of them. I cut the wires after the séance to release him and his neighbours. The wire had made but one mark on their wrists and that a deep one. So tightly were they fastened that I had to use some force to get one jaw of the nippers between the wires and the flesh.—I remain, yours faithfully,

G. L. L. M. TAYLOR, Major,  
Bedfordshire Regiment.

R.M.C.

On Monday, June 8th, 1885, I was present at a test-sitting with Mr. Husk as medium, at the house of Mr. W. Eglinton. The circle comprised eleven persons, of whom two were ladies. Shortly after the lights were extinguished slight taps were heard. They proceeded apparently from the "fairy bells" which had been placed on the table. The positions of the sitters were changed more than once, the directions being given by the raps. When the circle was finally arranged, Mr. Farmer sat on the medium's left, and Mr. Bentall on his right. A piece of wood with holes bored in it was then produced; and to this Mr. Husk's wrists were bound with copper wire, one wrist of each of his neighbours being similarly secured. It was then impossible for the medium to move his hands without the knowledge of his neighbours; and the copper wire was fastened so tightly round the wrists that it appeared impossible that any of the hands could be withdrawn. This test had been adopted with the consent of Mr. Husk's "spirit-guides," whose voices had been al-

ready heard. Mr. Husk and his neighbours remained bound in the manner described until the end of the sitting. Notwithstanding this, the "fairy bells" rose from the table and floated, playing faintly, some feet over the sitters' heads; all the sitters were touched on the hands and some on the heads; a postage stamp was taken from Colonel Lean's hand, and was affixed to his forehead, and was then removed and fixed on Mr. Farmer's face. These phenomena occurred in total darkness, a light being struck from time to time to observe the results. It was then proposed to apply a test to the "spirit voices." Accordingly half a sherry-glass of claret and water was poured into Mr. Husk's mouth. Almost immediately after the light was extinguished, the voice of "John King" was heard. He spoke but a very few words. They were, as far as my recollection goes: "Will this do? God bless you all." The voice was full and sonorous, and resembled exactly the well-known voice of "John King." No other voice was heard, although the spirit "Irresistible" was requested to speak. A light was obtained, and Mr. Husk spat out the liquid. He had swallowed a very small quantity; and I do not think it possible for him to have produced the voice we heard. During the course of the sitting four distinct "spirit voices" were heard; but "John King" was the only one who spoke while Mr. Husk had the claret and water in his mouth. No materialisation of any sort took place.

C. N. WILLIAMSON.

I have been asked to make a short report of a séance held with Mr. Husk under certain test conditions, and now do so.

We sat down eleven round the table, and after some shifting found ourselves properly arranged. By raps permission was given to apply the main test, that of a stick and wires, which served the purpose of binding the medium's hands, as it were, "in the stocks." The gentlemen on either side had also their nearest hand bound down with the medium's, thus preventing all possibility of Mr. Husk in any way employing his hands or arms. While so fastened, "Irresistible," "Ebenezer," "Tom Cole," and "John King," spoke from various points of the table, and everyone seemed to very accurately recognise the different tones and mannerisms of the voices. Everyone also was more or less touched by hands, and a musical instrument floated. Mr. Husk then took half a wine-glassful of claret and water in his mouth, and while thus deprived of the power of clear utterance, "John King's" voice very distinctly and recognisably said, "God bless you, light up." (As to two last words.) The claret and water was returned almost in exact quantity to the wine-glass.

I sat by Colonel Lean, and he suddenly proposed that a stamp should be taken from his hand and placed on the roof. I held his hand firmly in which lay the stamp, felt the touch of delicate warm fingers shortly on both our hands; and immediately afterwards came an exclamation from Colonel Lean, who declared that it (the stamp) had been placed on his brow, a voice remarking, that was surely "his roof." The stamp was afterwards placed at request on Mr. Farmer's face at the opposite side of the circle. In other ways the séance was indeed very satisfactory, and, to Spiritualists, Mr. Husk's genuine mediumistic power was indubitably proved. For outside sceptics, however, who give no trust to Spiritualists themselves, the presence of a second medium somewhat weakens the test conditions.

BERYL STONE.

At the invitation of Mr. Eglinton I attended the séance held at his house last Monday for the purpose of testing the psychical powers of Mr. Husk. It was held in Mr. Eglinton's own room. On the table were placed the "fairy bells" and an improvised trumpet. The light being put out, the circle was arranged by means of raps. I was placed at the right hand of the medium, Mr. Farmer being at his left. The light was then turned up, and by way of test I was permitted to secure the medium's hands with copper wire to a strong oakspline. I also fastened Mr. Farmer's right hand to the same spline, and my own left hand was similarly treated. During the séance I also held the medium's right hand. The light being put out I soon heard a deep voice purporting to be that of "John King," saying, "God bless you all." During the sitting I heard this voice repeatedly, as well as others, which were recognised as belonging to "Irresistible," "Ebenezer," and I believe, "Tom Cole." In the course of the séance the medium was tested to ascertain whether these voices were produced independently of his vocal organs. A light was struck, and

the medium took into his mouth nearly a wine-glassful of red liquid. On the light being put out, "John King's" voice was heard almost immediately, as deep and full as ever. A light was again procured, and the medium emptied the liquid from his mouth back into the glass, there being nearly the same quantity as he had originally taken. At an early period in the séance the "fairy bells," which had a small disc of luminous paint attached to its under surface, rose, playing, into the air. The disc could be distinctly seen as it flew about in all directions. I was repeatedly touched on the head, face, and arm by both the "fairy bells" and trumpet. My knees were also touched by what seemed to be fingers. The voices seemed to speak through the trumpet, and to travel from one part of the room to the other.

Holloway-road, Heybridge, Essex. F. W. BENTALL.

## THE SPIRITUAL OUTLOOK.

### XXXII.

[We shall esteem it a favour on the part of our readers if they will forward us, for use in this column, any allusions to Spiritualism and Psychical Research they may come across in the course of their reading. We see a great many of these ourselves, but it is obvious that there must be many references to the subject which do not meet our eyes.—ED. OF "LIGHT."]

The *Spectator* gives a page to the discussion of the mind-reading theory of Psychological Researchers, as an explanation of the phenomena of Spiritualism, and the writer comes to the very sensible conclusion that it does not explain materialisation, nor psychography, nor any of the physical manifestations. Thought-reading has nothing to do with the movements of material objects. Thought-reading does not thumb guitars, nor play pianos, nor thread chairs on your arm, nor write and draw in closed boxes, or in total darkness.

\* \* \*

No; thought-reading simply stands by itself, and may be an individual spiritual or mental faculty, but it gives no explanation whatever of what are called spiritual manifestations. And why try to explain simple evident facts? If I throw up a stone it comes down again. This is an astounding fact that no one has ever succeeded in explaining—not even by thought-reading. We talk of a force which brings down the stone, and call it gravitation—but a name, even of six syllables, explains nothing. We do not know what a force is, nor how it acts. We simply see what is done—as with the phenomena of Spiritualism.

\* \* \*

The spirits themselves cannot explain the things they do. Two slates lie one upon the other in full light. Between them is a sheet of paper and the new clean nib of a steel pen. On the top slate is a heavy inkstand. In a few moments I lift off the inkstand and the upper slate, and find the paper closely written over in ink on both sides, in two entirely different handwritings, which I recognise as those of persons who have departed this life, and the steel pen is full of ink. Now what relation has thought-reading to such a fact as that?

\* \* \*

One of the writers did try to explain. He wrote: "Thus you see that we have the power to take the component particles of the ink between the slates, put them together again, and use them contrary to the 'well-known laws of nature.'" But how they did it, he did not attempt to explain. At all events, it was not *thought-reading*. Nor do I see how another dimension of space helps the matter. And as I can find no explanation of the *modus operandi* of the common phenomena of our daily life, I utterly despair of ever knowing, in this world, the *how* or the *why* of anything.

\* \* \*

Therefore I rest upon the *facts*, and what may be fairly inferred from them. If we lack absolute proof of the individual identity of spirits we have a satisfactory moral conviction. We know that spirits live, talk, write, and give us the best evidences they can of their identity. They prove beyond all doubt the reality of spirit life. They demonstrate Spiritualism.

\* \* \*

No physical science rests upon a more secure foundation. No facts are better established. The efforts to explain them show that they cannot be denied. And the so-called religious periodicals admit the facts when they attribute them to the power and malice of fallen angels. "No doubt these things are done," they say. "The facts are undeniable. They accord



with prophecy—they prove the truth of revelation. But they are the work of evil spirits.”

\* \* \*

So be it. If evil spirits can give us sensible proofs of their existence, why not good ones? If Satan can appear to us, why not Smith or Jones? Are we to neglect, reject, or denounce Spiritualism because there are bad spirits? We might reject or denounce the universe by that rule. If God tolerates Satan why should we bother about him? When the angels of God came into the presence of their Creator, “Satan came also among them,” and got permission to torment Job.

\* \* \*

Cannot our religious editors see that even diabolic Spiritualism existed very long ago by the Divine permission? If God allowed Satan to talk with Him, and even accepted a challenge to a contest with him, as later on in Egypt, why denounce Spiritualism because it is Satanic or diabolic? Of course it is. Every bad spirit, angelic or human, enters into the constitution of Spiritualism.

\* \* \*

The poem esteemed the grandest in our language—Milton's “Paradise Lost”—is utterly spiritualistic. Its characters are God, Satan, Adam, Eve, hosts of good angels and hosts of bad ones. Have the writers of our religious newspapers ever read Milton? They call Spiritualism diabolic. It is such as God has made it, or permitted it to come. We are not responsible for fallen angels or fallen men.

\* \* \*

What our preachers, from the Pope and Archbishop of Canterbury all the way down—and the religious Press of all grades—should do, is to see what Spiritualism, good or bad, can do to help them in their contest with Materialism. We offer them a body of carefully examined and scientifically tested facts which prove that the spirit of man survives the death of his body.

\* \* \*

The most important thing for religion in the broadest sense of the word, is to have absolute proofs of immortality—which Spiritualism alone can give.

\* \* \*

“Last season,” says *Society*, “witnessed a sudden and remarkable revival of ‘Spiritualism,’ as it is called; and fashionable society, ever eagerly searching after some new thing, took the matter up with characteristic vigour. As far as may be judged, the ‘straws which show the direction of the wind’ would appear to herald an even increased demand for psychological phenomena during the present season.”

\* \* \*

For one reason, “anything new is certain to attract the blasé members of the ‘best set,’ and Spiritualism was ‘taken up by the best people.’ It was only necessary to hint that Royalty regarded Spiritualism and its professors with a favourable eye; then there was for the young the attraction of sitting in darkened rooms with clasped hands, while to their elders there was all the fascination of doing something wicked—a game of bo-peep with the devil.” So on for nearly a page, ending with the curious assertion that “the world of Spiritualism, supported by some very illustrious people, is at direct issue with the best known members of the scientific world.”

\* \* \*

The fact is in exact opposition to this assertion. Every scientific man in Europe or America who has given the facts of Spiritualism careful examination is a Spiritualist. Whatever theories he may have as to origin, mode, or object, the facts are beyond question. Intelligent forces, claiming to be human spirits, are seen, heard, felt, and do many things generally regarded as impossible, and by a portion of the religious world as diabolical.

\* \* \*

Mrs. Richmond is lecturing in the Town Hall at Kensington, Mrs. Hardinge Britten has just returned, and Mr. Colville is on his way, from America, which is too warm from June to September for lectures, except at camp meetings. So our birds of passage come over, and return in the autumn, while some find it pleasant and profitable to make lecturing tours quite around the world. “Many shall run to and fro and knowledge shall increase.”

Mrs. JENCKEN has returned to America. It is not expected that she will again visit England.

## THE HERMETIC SOCIETY.

This Society held the seventh meeting of its present session on the 10th inst., when a paper, of which the following is an abstract, was read by the Hon. Roden Noel, on the value of the historical element in Christianity.

Although the essence of the Christian system, as well as of any other religious system, is inward, spiritual, and universal, rather than outward, historical, and particular, the historical element has a distinct value as constituting a vehicle for the spiritual; and that there was a real historical basis seemed to be sufficiently proved by the testimony of contemporary classical writers to the fact that Jesus was regarded by His followers as a Divine person. Not even Strauss denies the genuineness of four of St. Paul's Epistles, which go back to A.D. 60, and suffice to show that the history of the Gospels was then already believed by the Church, which it hardly could have been had the narratives been myths. And the readiness of the first Christians to suffer martyrdom for their faith proved the genuineness of their convictions. The famous work, “Historic Doubts concerning the Existence of Napoleon,” showing that his history was but a new form of the solar myth, proves how easily actual history can be plausibly discredited. And the argument of Christian divines—that the foundation and establishment of the Christian Church within so short a period are hardly intelligible without an actual resurrection of its Founder—seemed unanswerable, though the precise nature of this resurrection had been left for us to gather from the phenomena of modern Spiritualism.

His object, however, was not so much to prove the historical basis of Christianity as to exhibit the value of an historic Christ. It is true that the Gospel narrative may, and ought to be, regarded as an allegory of the regeneration and development of the human soul, a parable of interior processes common to all the elect. But what are termed real events are often as good a parable as imaginary ones, and have, besides, a special value in being real. Nature herself, in mountain, sea, lake and plain, is one vast parable or allegory, as much as is Dante's “Divine Comedy,” Spenser's “Faery Queen,” or Bunyan's “Pilgrim's Progress.” Yet the external world is a concrete fact. And moreover, when we speak of the human soul, its regeneration and education, we must remember that the term is an abstraction and there are really only human souls. So that if we allege the Gospel history to be an allegory of the regeneration of the soul, what we mean is the regeneration of every individual soul, past, present, and future. So that if the history related in the Gospels represents the actual experiences of some particular soul, it would be even more valuable than if it were simply a mythical or imaginary history. If—as is the case—external events are important only as they serve to develop and manifest character generally, they become the more important in the case of a particular Divine-human individual, as was Jesus. As for the question of the possibility or impossibility of these events, it is not for students of, and believers in, occult phenomena to question them on this ground. That would be the part of the Agnostic and Materialist. We, on the contrary, have seen reason to conclude that what are called miracles are neither impossible nor improbable. Nor is the alleged previous occurrence of some of the incidents an argument against their genuineness, if we consider that all material phenomena and external events are but the ultimations, on the lower plane, of spiritual realities, and liable to recur under corresponding conditions. Human lives and conduct are as much subject to law as the physical phenomena of the earth and sky. There is even a correspondence between the two classes of phenomena. The festivals, rites, and ceremonies of the Christian Church have been shown to resemble those of the ancient pagan nature-worship, and to represent but new adaptations of the solar myth, as illustrated in the histories of Baal, Osiris, Mithras, and Apollo. But this only confirms the poetic view of the essential identity of the spiritual and material worlds, by showing that the latter is but a reflection, manifestation, or “incarnation” of the former. Hence, so far from doubting the reality of a career on the ground that it represented such a correspondence, rather should we expect that in the case of a special manifestation of the Divine-human consciousness, there would be such a providentially-ordered career as would specially exemplify such correspondence, and constitute at the same time a representative career of all perfected souls. Nor would the human imagination be competent for the elaboration of such a conception unaided by the view of an

actual career. The ideal embodied in Jesus Christ was not that of Rome, Judæa, or Greece, or Alexandria, nor that of the Stoics, the Essenes, or the Ascetics. No doubt, there are features in common with those of Buddha and other great spiritual teachers. But certainly it was not in the power of the fishermen of Galilee to have created such a noble concrete presentment at once of character, doctrine, and life, and one so much in advance of what the world has even now been able to appropriate and realise in its institutions and customs, or to pay much more than a verbal homage to. As well try to believe in a Buddhism without Buddha, in a Mahometanism without Mahomet, as in a Christianity without Christ. Heroic personalities, of moral and intellectual genius, may be partly the resultant of pre-existing and surrounding influences; but they bring something of their own with them from God, which has the true magical, supernatural, transforming power to compel, mould, and burn—as it were—the clay into forms of use and beauty.

Moreover, though regeneration must be wrought within each soul for itself, and cannot be effected by proxy, the question remains, How is this brought about? Surely not alone by mere introversion—seeing that we are not isolated units but members of one another—but by the aid of other and advanced souls, who serve to show us the way. Actual lives, such as those of a Washington, a Mazzini, a Gordon, are worth many sermons, or even processes of abstract reasoning. Besides, the proud resolve to look only within ourselves for strength is an attitude unbecoming a mortal, who possesses of necessity sources of weakness within himself. There is something to be said for the Christian virtue of humility and dependence upon a Divine power rather than in our own, as against the arrogant self-confidence of a philosophy merely intellectual. We are not ourselves without our fellows, without Nature; but are only truly ourselves in these. At all events, such affectation of self-reliant Deity could become only the very flower and crown of humanity. Yet even Jesus was filial in His attitude, and looked ever to the All-Father. We cannot all of us form in our imaginations a beautiful ideal after which to aspire; so that it is of infinite importance to us that a noble example be real, and to know not only that some have come near to its attainment, but that it has actually been realised. Herein lies the immense value of belief in Jesus Christ as an historical person—a man who on earth felt and consummated His essential identity with God: not in the orthodox sense, but only as one who fully developed and realised the Divine-human nature which belongs to the race, and of which all have the potentiality here or hereafter. Not that any belief in such historical reality is essential to salvation. Many a person is far more obviously “saved” who has no such belief than many who hold it with rigid insistence. Such a belief is, nevertheless, greatly conducive to a saving faith by the encouragement and support it affords; though salvation by faith in Christ is undoubtedly salvation by faith in the Divine man within. But there is a sense in which the life and death of Jesus are indeed vicarious as an atonement, propitiation, and reconciliation for the race. The true being of each is in all, since we are solidary to each other; and hence it is impossible that any evil or good can be wrought in the world without the race being effected by it beneficially or the reverse; but they are a secret leaven for life or death. That a mere phenomenal or temporal event can have such momentous consequences, is because we are under those conditions, although we and the influencing event are also rooted in the eternal. Other nations and epochs have, in their kind and degree, their Saviours also, who are Christs to them. There may have been a human Osiris, and a human Balder, as well as a human Sakya Muni and Zoroaster. The point is that the Christ within needs to be awakened by the Christ without.

The paper, the argument of which only we are able to report, was replete with poetic imagery and diction, as well as with metaphysical thought. In the discussion which followed, and which represented considerable diversity of view, the President cited a number of important discrepancies between the Gospels, and also between these and the other books of the New Testament, of a nature to show that their writers did not pretend to historical precision; and also certain changes in the Revised Version, seriously affecting current orthodox conceptions. The discussion was eventually adjourned to the next meeting, to be re-opened with a paper by Mr. Maitland on the intention and method of the Gospels.

SOME years ago there was a mesmeric infirmary in London, where surgical patients were put into the mesmeric sleep and then operated upon painlessly. Just as this was giving an impetus to the study of mesmerism, chloroform was introduced, which, being more speedy in its action, was, as an anæsthetic, made to supersede the mesmeric sleep.—H. R. HAWES.

## SPIRITUALISM IN LONDON & THE PROVINCES.

MRS. CORA L. V. RICHMOND.—The discourse announced last week, was delivered on Sunday evening last at Kensington Town Hall, to a full and attentive audience. Before it was given, a short time was devoted to answering questions, put on the subjects of Faith-Cure and Astrology. The address was powerful and impressive, and we cannot hope to give other than a faint impression. It commenced by stating that there could be no mysticism in truth. The Divine had, in all ages, revealed truth to men commensurate to their need, and as often as the revelation became incrustated in error, the message had been repeated, and the truth revealed in its pristine purity. Christianity was the latest revelation, but it was not therefore the only true religion. Other beliefs were not necessarily idolatrous. Each had its central truth. Truth became obscured, as forms and symbols were used to portray it, and in time the inner meaning became lost, and the forms themselves alone were worshipped, and thus true worship was changed to idolatry. In ancient times the sun was made the emblem of Deity. No earthly symbol could be more appropriate. The devotees of this ancient cult did not worship the physical sun, but saw in it the symbol of the beneficent Creator. In India, men typified the Creator under the threefold form of Brahma, Vishnu, and Siva, to denote his eternity: “The great I was, I am, and am to be.” In Egypt He was also in the threefold form of Osiris, Isis, and Horus. In the Mosaic dispensation His name was Jehovah, denoting the same Trinity. In the Christian religion the same threefold symbol is still typified. Revelation became buried in allegory. Idols and temples were reared. Symbols were worshipped instead of the truths themselves. The Jews were repeatedly warned by their prophets of this idolatry—the worship of the form instead of the Spirit. Even Christians have become in like manner enslaved and overlook the inner meaning of their faith. He who worships the form, and not the Living Word, commits idolatry whether he be Christian, or a follower of some other belief. Religious truth is not to be found by searching out the ancient forms of revelation. They are dead, and have fulfilled their purpose. The world can no longer understand them, or perceive their interior meaning. We cannot put new wine into old bottles, neither can we eat the manna given to the children of Israel. To-day there is dawning a new religion—a living word suitable to the needs of the present hour. The same truths, the same precepts of benevolence, the same unselfishness are set forth, but presented in new views adapted to new conditions. We are to be ourselves the temples of the Living Word. The Kingdom of God is within each of us.—After the address an impromptu poem was given on the subject chosen by the audience, namely, “Christ: His mission on earth.” It was announced that the services would be continued for four more Sundays, and that the subject for next Sunday would be “What is the New Religion?” The present series of discourses will terminate on Sunday, July 12th inclusive. The next series will commence on Sunday, September 20th. Due notice will be given.

CAMBERWELL AND PECKHAM ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—On Thursday evening Mr. Robson kindly attended at 81, Wells-street, Camberwell, and gave several interesting and satisfactory tests. On Sunday afternoon an open-air meeting was held on Peckham Rye, when an address was delivered by Mr. Emma, of Hackney, which attracted the attention of many to whom the subject was new. It is intended to continue the open-air meetings during the summer months, and friends are earnestly requested to support the movement.—A.

WALWORTH ASSOCIATION OF SPIRITUALISTS (43, Manor-place, Walworth-road).—On Sunday evening last, Miss Keeves visited us, and her spiritual instructors delivered through her an address on the text “Blessed are the pure in heart.” After the address several questions were asked which elicited satisfactory replies. To the question of a lady, the instructors of Miss Keeves gave, as an answer, a clairvoyant description of three spirit friends who were standing beside her, which was acknowledged by the lady in question as being correct. On Sunday next, Mr. Swatridge will speak. After Sunday next we contemplate closing the meeting-place till the first Sunday in August, as during July several of our members will be absent from London.—COR.

WHEN the body of our beloved is laid where the birds sing in the green branches above it and flowers perfume the air, as nature's silent forces disintegrate the lovely form, the soul is not there! Where is it? In our Father's house are many mansions: controlled by its highest attraction the emancipated spirit passes to spiritual spheres, where life assumes a grander aspect and broader significance than it could in the limited sphere of earth. If the spirit has the strongest attractions to earth it lingers lovingly in the home, sympathising in the grief of those it still loves with all the intensity of human affection, trying to give signs and tokens of its presence, and to transmit to desolate hearts a portion of the light and joy surrounding it. In order to satisfactorily accomplish this first desire of the spirit it must be brought into conscious communion with friends, who too often think of it as beyond the reach of human sympathy, cut off from all intercourse by an impassable gulf.—*Spiritual Offering.*



## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; \*Victor Hugo; Baron and Baroness von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; \*H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers and \*Lincoln, &c., &c.

## WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and contemporaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LORD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE report: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source,—I say, I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulist,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROMWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRED RUSSEL WALLACE, F.R.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of (so-called) Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of anylegerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

## WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

### Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, a Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

### Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiassed opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

### The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny . . . .

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

### Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."